لا إله إلا الله محمد رسول الله

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القاعدة بر صغير

Code of Conduct

Al-Qaeda in The Subcontinent

As-Sahab Media Subcontinent

Shawal 1438 AH | June 2017 AD

بسم الله الرحمٰن الرحيم

الحمدلله ربّ العالمين والصلاة والسلام علىٰ رسول الله وعلىٰ آله وصحبه وذريته ومن تبعهم بإحسان إلىٰ يوم الدين وبعد

Preamble

Allah عَزَّوَجَلَّ has put the end of the dark night of oppression, corruption, and tribulations that is covering every place, in jihad. This jihad is one of the most important obligations; and it is also the call of the hour. It is a manifest reality that one purpose of jihad is breaking the might of Kufr (infidelity) and establishing Shari'ah; while another one is guidance, protection, and welfare of the Muslims. Both purposes are necessary and interdependent on each other. A lapse in moving towards one of the two objectives, makes advancing towards the other impossible. Considering the current state of affairs, there is a need—more than ever—for a jihadi movement in this region of the world that advances forward without losing sight of either of these two objectives, while holding the two purposes equally important. Such a movement would undoubtedly be a mercy and blessing for the Muslims of the Subcontinent; and would also result in turning this dark night of oppression and corruption into a bright morning of Shari'ah, in-sha-Allah. Hence, it is a religious obligation upon every mujahid and every jihadi organization to make the aforementioned objectives, the focus of all their jihadi activities.

What should be the practical course of action in attaining these objectives? This Code of Conduct of Al-Qaeda in the Subcontinent is an attempt to clarify that course of action. We also consider it imperative to mention that jihad is a communal obligation, and thus the results of personal actions of an individual, or of a single organization are not limited to that individual, or that organization; rather they impact all mujahideen operating in the battlefield, and in fact, the entire Ummah. So, not only do we require the mujahideen associated with our organization to abide by this Code of Conduct, but we also request other sister organizations that we all come forward and fulfill our religious obligations in pursuing the objectives of jihad together, that we become supporters of each other in this blessed work, that together we close the doors to all matters that could harm the jihadi movement of this entire region.

If we fulfill this communal obligation with sincere hearts, then—without a doubt—this jihadi journey of ours would result in Allah's pleasure, in the aid of oppressed Ummah of this region, in the guidance of Muslims, and in the ending of the system of infidelity, in-sha-Allah.

Introduction

Al-Qaeda in The Subcontinent (AQS), which is a branch of Qaedat-ul-Jihad (commonly known as Al-Qaeda), was founded in the year 1435 A.H. In the early days following its inception, mostly those groups were incorporated into AQS that had been engaged in jihad in this region under the umbrella of Al-Qaeda for a long period. AQS operates in obedience of the Amir of Al-Qaeda (Central). Its scope spans the entire region of the Subcontinent, including Burma, and especially the three large countries, Pakistan, India, and Bangladesh. Ever since its beginning, AQS has been engaged in jihad in line with the general guidelines of Al-Qaeda. By Allah عَزَّوَجَلَّ's mercy, a detailed Code of Conduct of AQS is being published.

"General Instructions Regarding Jihadi Works" (توجيهات عامة للعمل الجهادي), issued by Al-Qaeda's Amir, Dr. Ayman Al-Zawahiri ﷾, served as a basic resource during the preparation of this document. Moreover, fatwas of other jihadi 'ulamaa, and experiences spanning a long period of over 50 years have been utilized. Besides matters of principle, some administrative matters have been included in the Code of Conduct, in which changes can be made as needed. These changes can be carried out by the Amir of AQS in consultation with its Shura. Every individual associated with AQS is bound to act in accordance with this Code of Conduct. In case of incompliance, the Amir and the Shura of AQS reserve the right to hold the responsible accountable.

Clarification of Some Terms Used in this Document:

Jama'ah (Organization): This terms means Al-Qaeda in the Subcontinent, abbreviated as AQS.

Wherever the terms, "**Amir**," "**Vice Amir**," or "**Shura**" are used with "Jama'ah," then what is meant by that is the Amir, Vice Amir, and Shura of AQS respectively.

Shari'ah Committee: It means the AQS department that consists of respectable 'ulamaa, responsible for providing guidance in matters related to Islamic law.

Purpose of this Document

The major objectives of issuing the Code of Conduct are as following:

- Putting forward for the mujahideen of AQS the scope of their jihadi work, to prevent them from un-Islamic operations, and to keep them from attacking even those targets that are permissible in Shari'ah, but at the same time, are either harmful or not beneficial for the jihadi movement.
- Extending a sincere invitation to all mujahideen active in the battlefield of jihad to get on the same page and unite and synchronize their efforts in the selection of their targets, and in their modus operandi.
- Inviting the masses to jihad after acquainting them of our objectives and our operating procedures.

Section I: Objectives of the Jama'ah

1. Inviting to making Allah's rights from worship to ruling reserved only for Allah ﷻ.
2. Striving to implement the Shari'ah of Muhammad ﷺ and to establish Khilafah in compliance with the Prophetic method. Strengthening and defending of Islamic Emirate of Afghanistan is part of this objective.
3. Liberating all occupied Islamic lands and sanctuaries—including Bait Al-Maqdis—from the control of Kuffaar.
4. Halting oppression, the usurping of rights, and exploitation; and establishing an Islamic society

where safety, security, justice, and goodness prevails.

5. Defending Muslims' faith, honor, lives, and wealth. Moreover, helping the oppressed of the entire world.
6. Liberating the Muslim brothers and sisters held in the prisons of Kuffaar and Tawagheet.
7. Freeing Ummah's resources from occupying forces and dividing it justly amongst the Muslim masses.
8. Breaking down the idols of country, of race, of language-based bias; and instead promoting the bond of brotherhood of faith, and awakening the concept of one Ummah.
9. Attaining Allah's gardens of Paradise, which The Almighty has linked with steadfastness in the path of jihad, and hence Allah ﷻ says:

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ

"Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?" (3:142)

Section II: Some Basic Principles of the Jama'ah

1. The Jama'ah holds it to be a *fardh* (religious obligation) to wage jihad in the path of Allah to bring an end to the global system of infidelity and to implement the Shari'ah; and it does not care about anyone blaming it in this matter.
2. The Jama'ah holds da'wah (inviting to the Truth) on one hand, and physical fighting on the other, necessary for the implementation of Shari'ah; and tries to let the two strengthen each other.
3. In carrying out the obligation of jihad, Jama'ah considers itself bound by the clear principles of Shari'ah that were derived and recorded by the righteous predecessors in the light of the Quran and the Sunnah.
    a. Hence when it comes to killing or fighting the enemies of Shari'ah, or taking their wealth as war booty, the Jama'ah bases its actions on Shari'ah's clear and established evidences, and not on irrational interpretations and ambiguous texts.
    b. The Jama'ah binds the mujahideen associated with it, even in the battlefield, even when they deal with the enemy, that they comply with the principles of Shari'ah, and avoid falling in any doubtful matter by rationalizing through baseless and irrational extrapolation of Islamic texts. Hence if a person's life or death becomes a doubtful matter, the Jama'ah commands the mujahideen associated with it to comply with the established principles explained by Ummah's fuqahaa (jurist scholars).
4. The Jama'ah forbids hitting or killing targets permissible in Shari'ah when hitting or killing such targets does more harm than good to the jihadi movement. Moreover, the Jama'ah forbids carrying out operations that are beyond the understanding of Muslim masses, and repulses them from jihad.
5. The Jama'ah forbids collecting funds by every such mean that brings disrepute to jihad and

the mujahideen.

   a. The Jama'ah forbids taking the wealth of an infidel whose wealth is permissible to capture in Shari'ah, but the person is poor and of an oppressed social class, and taking his wealth could result in distorting the image of jihad. Amongst the objectives of jihad in the path of Allah is liberating the poor, the needy, and the oppressed from the oppression of the ruling class and bringing the former into the shade of Islam.
   b. Hence the Jama'ah specifies clear targets for war booty whose permissibility is undoubted.

6. Likewise, with regard to declaring any person uttering the proclamation of faith, a kafir; or waging war against him, or killing him, the Jama'ah considers itself bound by the clear and established principles of Ahl-us-Sunnah wa Al-Jamaa'ah, and safeguards itself from every such unjustified extrapolation that derails one off Shari'ah compliant moderation. Moreover, the Jama'ah prevents its common members from speaking on these subtle topics, and binds them to follow the well-grounded 'ulamaa.
7. The Jama'ah turns to the righteous 'ulamaa of the region in matters regarding Shari'ah, and considers it necessary to benefit from all contemporary 'ulamaa whose taqwa, knowledge, and experience are established.
8. It is policy of the Jama'ah to exert all its efforts in waging the war against the oppressive system of infidelity, and avoid getting entangled in peripheral battles.
9. The targets that the Jama'ah works on, it publically accepts them as such. Likewise, what it considers wrong to target, has been declared in this document. However, even after that, if ever a mistake ensues, the Jama'ah would seek forgiveness from Allah عَزَّوَجَلَّ, and would also confess it in front of the nation, and try to compensate for it, because the accountability of the Hereafter is far greater than that of this world.
10. Ever since the time of the Well-Wisher of the Ummah, Shaykh Osama bin Laden رَحِمَهُ ٱللَّٰهُ, Al-Qaeda has paid particular attention to the strategy with regard to its military operations. Hence, while picking a target, due consideration would be paid to location, time, place, and suitability. In the light of the blessed seerah of the Noble Prophet ﷺ we design our strategy on the basis of getting the greatest results using the few resources.

Section III: Relationship with the Islamic Emirate of Afghanistan

1. The founder of the Jama'ah Qaedat-ul-Jihad, Shaykh Osama bin Laden رَحِمَهُ ٱللَّٰهُ had pledged his allegiance to the esteemed Amir-ul-Mu'mineen, Mullah Muhammad Omar رَحِمَهُ ٱللَّٰهُ; and after the martyrdom of Shaykh Osama bin Laden رَحِمَهُ ٱللَّٰهُ, Shaykh Ayman Al-Zawahiri حَفِظَهُ ٱللَّٰهُ renewed this pledge, and pledged his allegiance to Amir-ul-Mu'mineen, Mullah Muhammad Omar رَحِمَهُ ٱللَّٰهُ, and after him, to Amir-ul-Mu'mineen Mulla Akhtar Mansoor رَحِمَهُ ٱللَّٰهُ, and then after him, he has pledged his allegiance to Amir-ul-Mu'mineen, Shaykh Hibatullah حَفِظَهُ ٱللَّٰهُ.

2. Amir of the Jama'ah, Mawlana Asim Umar حفظه الله too has pledged allegiance through Shaykh Ayman Al-Zawahiri to the current Amir of Islamic Emirate of Afghanistan, the esteemed, Amir-ul-Mu'mineen, Shaykh-ul-Hadeethi-wat-Tafseer, Mawlawi Hibatullah Akhundzada حفظه الله; and the Jama'ah is working for the implementation of Shari'ah in the Subcontinent under this pledge of allegiance.

3. One of the major objectives of the Jama'ah is strengthening the Islamic Emirate of Afghanistan, defending it, and bringing stability to it. In pursuit of this objective, the Jama'ah engages the enemies of the Islamic Emirate outside Afghanistan, and also takes part in the battles inside it—fighting shoulder-to-shoulder with the mujahideen of the emirate. Moreover, it invites the Muslims of the Subcontinent to pledge their allegiance to the Islamic Emirate and to support it.

Section IV: Relationship with the Muslim Masses, and Related Principles

1. The Muslim masses are our brethren. We consider it an obligation upon ourselves to protect their lives, wealth, honor, and dignity. Hence, we consider their honor, wealth, and lives haram (forbidden) upon ourselves, and we give all emphasis to fulfill their rights.
2. In case we, or anyone associated with us, inadvertently commits transgression over the rights of a Muslim, we hold ourselves accountable in front of Shari'ah-based judgment.
3. We consider it our responsibility to defend the Muslims of the Subcontinent from governmental and non-governmental oppression; and we urge the mujahideen to fulfill this responsibility in accordance with their capabilities.
4. Our relationship with the Muslim masses will be of love and brotherhood. We would try to bring out their interest toward the deen through inviting, reforming, commanding good and forbidding evil; and would try to correct the un-Islamic traits in them; and to get them to join the caravan of jihad.
5. Since the 'ulamaa are the real leaders of the Ummah—it is through them that societies' reform, education, and nurturing takes place—we want to gather people around them and create a bond amongst them, and thus raise the value and importance of the 'ulamaa, and make their role more effective.
6. We strive to detach the people from the corrupt, oppressive system of police stations and courtrooms; and attach them to the righteous 'ulamaa in masjids and fatwa centers.
7. We want to liberate the tribal people from the oppressive dark laws and the infidel democratic system, and bring them into the system of fairness and security brought by Prophet Muhammad. Towards this goal, we give the tribal 'ulamaa and leaders upmost importance; and consider it befitting to bring back the spring of Islam to the tribes through them.
8. Wherever Allah عزوجل grants us the capability, we try to actively participate in projects that are of worldly or spiritual benefit to the Muslims, in accordance with the principle of أحب الناس إلى الله

أنفعهم للناس *(The most beloved to Allah among people are the ones who are the most beneficial for other people).*

9. In the context of inviting people to Allah and commanding good and forbidding evil, we try as much as possible to pay attention to the example of the Messenger of Allah ﷺ so that people can be attached to the deen and this attachment results in spreading good and curbing evil.

10. In case a tribe, an organization, or a section of the Muslim masses participate actively in war against the mujahideen, we abide by the following principles:

    a. Making every effort to prevent them from fighting, via invitation and reconciliation, because getting entangled in peripheral military engagements benefits the ruling system of infidelity.

    b. If even after expending the means of persuasion and reconciliation, this group does not desist from actual fighting, then only the minimum force needed to save the mujahideen from their oppression would be used against them.

    c. Even when force is used against the aforementioned group, all due discernment and differentiation would be observed between their fighters and non-fighters. Moreover, the Jama'ah's Shari'ah Committee would be referred to [to decide matters] concerning their wealth and property.

Section V: The Nature of the Enemy and Military Operations

Based on the nature of the enemy, and our objectives, there are three parts of our military operations:

- Part I: Fighting in Afghanistan for the defense of the Islamic Emirate
- Part II: Our military targets in Pakistan
- Part III: Targets and enemies in India, Bangladesh, and Arakaan (Burma)

Part I: Fighting in Afghanistan for the Defense of the Islamic Emirate

As has been mentioned earlier, the Jama'ah considers strengthening the Islamic Emirate of Afghanistan and defending it, to be one of its basic objectives. In this context, where on one hand the global devils of infidelity are fighting against Islam under America's patronage, on the other hand the Army of Al-Rahman, in form of the Islamic Emirate, is striving against these enemies of Shari'ah. The mujahideen associated with the Jama'ah too are present on the ground under the emirate's flag, and are actively participating in battles against the enemies of Shari'ah. It is our conviction that the defeat of America and its agents would result in victory for the religious forces in this entire region, in-sha-Allah.

Part II: Our Military Targets in Pakistan

Let it be clear that ever since the time of Shaykh Osama bin Laden (rahimahullah), Al-Qaeda has taken the Quranic verse فقاتلوا أئمة الكفر ("fight the leaders of infidelity...") as a fundamental

principle; and the shaykh compared those leaders to the snake's head. Hence for every type of enemy, the Jama'ah's first priority is their top-level leadership—the minds where Islam-animus plots emerge. In line with this principle, the Jama'ah's first targets in Pakistan are those forces that are dearer to the snake's head, America and global forces of infidelity. For the sake of interests of global forces, these forces have always defrauded the Muslims of Pakistan… without breaking their forces on a local level, liberating the Muslims of Pakistan from the slavery of America and the global Kufr, and implementing Shari'ah would remain merely a dream.

Based on this concept, the targets of the group on a priority basis are the following:

1. In Pakistan, American Kafir nationals and their clear interests are our foremost priority, because America is:
    - a direct supporter of those who carry out oppression and cruelty on the Muslims all over the world,
    - a fundamental obstacle in the path of liberation of Bait Al-Maqdis,
    - the ringleader of the global system of infidelity, and
    - the central enemy standing against Islamic and jihadi awakening.
2. In Pakistan, the second-priority target are Kafir employees from those Non-Muslim countries that enslave the people of Pakistan while looting them, ones that provide funds for the mass killings of Pakistani Muslims, ones that are actively participating in the aggression on the Muslim Ummah from Afghanistan to Kashmir, Syria and Palestine. Such as India and the Western countries that are at war against the Muslims.
3. The oppressive British system imposed over Pakistan is an important priority, because:
    - Unless and until jihad is waged against the oppressive system imposed over Pakistan, it is not possible to escape the oppressive interest-based financial system; it is not possible to help out the oppressed Muslims of Kashmir and India; it is not possible to make the dream of implementing Shari'ah in the region a reality. In the face of the secret machinations and plotting of Pakistani intelligence agencies and the open war being waged by the military, the people of faith have no course left other than fighting. In fact, jihad against these enemies of Shari'ah is really the beginning of the Battle of Hind. These armed forces imposed over Pakistan by the British imperialists are the foremost enemies of Shari'ah, and the best defenders of the global system of infidelity. That is why this military has always stabbed Islamic movements in the back to protect the interests of global infidelity. In the war against Islam and its people, it is this very military that is playing the role of a frontline ally. It is this very military whose support made the fall of the Islamic Emirate of Afghanistan possible at the hands of America. As a recompense for the "crime" of supporting jihad and demanding Shari'ah, it is this military that rained down fire and explosives over the people of the tribal areas of Swat,

and over the innocent students of the Jamia Hafsa, martyred thousands of Muslims in incarceration, and hung hundreds. Hence, it has become clear to the mujahideen that it is necessary for the success of Islamic movements—not just in Pakistan, but in the entire region—to wage jihad against the system imposed over Pakistan.

After the above-mentioned, our targets in Pakistan are the following:

i. State armed forces that are obstructing the path to the implementation of Shari'ah and are maintaining American dominance. In order of importance, they are:

   a. The officers and personnel of secret agencies particularly ISI, MI, FIA, CID, IB, etc.

   b. Senior officers of the Army, Air Force, Navy, and FC.

   c. Senior officers of law enforcement agencies (Rangers, Counter-Terrorism Department, Police)

ii. Ministers and those senior bureaucrats who are directly engaged against Prophet Muhammadﷺ's deen in this American war.

iii. Retired military officers and those former political office-holders who openly participated against Islam in this war for implementation of Shari'ah.

iv. The blasphemers against the Prophet ﷺ *(May our parents be sacrificed over his sanctity!)*, Even if we had to sacrifice every last bit of ours for the sake of our beloved Prophetﷺ's honor, we would not hesitate to do so. We would safeguard our beloved master Muhammadﷺ's honor at every cost.

v. For securing the release of our imprisoned brothers and sisters:

   a. Attacks on prisons

   b. Abducting Inspector Generals of Prisons, officers of security establishments, and the citizens of Western countries

vi. Mulhids (Anti-Islam activists who claim to be Muslims) who are promoting secularism in the region… because we consider it our duty to save our societies from secularism. However, we do not allow any mujahid associated with us to carry out such an operation on his own accord; rather, he would have to first seek permission from our central leadership. The Jama'ah considers itself bound to seek fatwas on such matters from well-grounded 'ulamaa, and after that takes into consideration all related benefits and harms before making a decision regarding the target.

vii. Enemies and killers of the religious section of the society… because we consider the defense of religious section and righteous 'ulamaa one of our special responsibilities.

However, even in this matter permission from Amir and Vice Amir of the Jama'ah is a must.

Important Points to Note

1. All personnel of the military are our targets, whether they be in warzones or in the barracks at their bases. Even the personnel who are on vacation, are not exempted; due to their battling against the implementation of Shari'ah, and defending the system of infidelity, their ruling in Shari'ah is the same. However, if one of them has an agreement with the mujahideen for his security, then that person is exempted.

2. Officers are a greater priority for us than soldiers. Hence, when a target can be achieved by killing an officer—instead of killing a hundred soldiers—we shall kill just that very officer, in-sha-Allah. The greater the seniority of the enemy officer, the greater is our priority to kill him. Of the armed government departments and agencies, targeting intelligence officers is our top priority, and then after that it is the military, paramilitary forces, anti-terrorism forces, and then, Rangers and Police, etc.

3. It is also a priority to target those politicians and officers who have carried out oppression on public, or on the families of the the mujahideen, or of religious sections of the society.

Part III: Targets in India, Bangladesh, and Arakan (Burma)

1. In India and Bangladesh, the Indian state is our top priority, after American and Israeli targets. This is for the following reasons:

    - The Indian state is executing the policy of oppressing the Muslims in Kashmir and India, destroying their homes, weakening them in social status, and coercing them to convert to Hinduism. The cruelty and oppression on the Muslims in Kashmir and India clearly show this fact.

    - Promotion of secularism and anti-Islam bigotry, and patronage of anti-Islamic elements is a predominant aspect of the India's foreign and domestic policy. The effect of this Indian policy is apparent in Bangladesh, Pakistan, and India's other neighboring countries.

    - India is a strong ally of America, Russia, and Israel against the Islamic and jihadi awakening in the entire region (Kashmir, India, Bangladesh and Burma).

    - India is the prime defender of the secular government and secular movements in Bangladesh, and provides every sort of support to blasphemers of the Messenger ﷺ, and to Mulhids.

- India is guilty of such crimes as usurping the water of Muslims of Bangladesh, destroying their agriculture, and controlling their trade and industry. History is a witness to the fact that India always wants to make the Muslims of Bengal live as its slaves.
- The Indian state is the fundamental obstacle in the formation of an Islamic India. Islam has governed India for one thousand years. Hence in that respect, it is our religious obligation to bring that Islamic land under the flag of Islam, under the rule of Tawheed.

Hence our military targets in Bangladesh and India are the following:

i. Those state agencies of India that have continued the policy of genocide of Muslims ever since partition of India, and in particular the leadership of Indian Police, military, and secret agencies.

ii. The leadership of Hindu separatist organizations that are involved in the demolition of masjids, killing of Muslims, destroying their properties, and coercing Muslims to convert to Hinduism.

iii. Those officers of the Indian military who have the blood of our Kashmiri brothers on their hands.

iv. Blasphemers of the Messenger ﷺ.

2. In Burma, the tyrant military that oppress the Burmese Muslims and the armed Buddhist groups are our targets, so that:
   - the oppressed Muslims of Burma are helped and defended,
   - the oppression on the Burmese Muslims by the Burmese government is avenged, and
   - Islamic Arakan is retaken from the occupying Burmese military.
3. In any part of the region, carrying out military operations against the common Hindus or Buddhists, or the common people of other religions, or on their settlements or their places of worship, is not our goal. This is because our war is against the armed groups belonging to these religions that are oppressing the Muslims.

Section VI: Operations that must be Avoided and Related Guidelines

1. We avoid all such military operations that are beyond the understanding of common Muslims or repulse them away from the mujahideen. Regarding this issue we act on the Messenger ﷺ's strategy of not killing the hypocrites in order to avoid repulsing people from the call of Islam.
2. In general, we avoid fighting and offending all such people who do not take up arms against us, nor help those who do; and in principle, we focus all our attention towards the enemies of Shari'ah and the defenders of the system of infidelity, in-sha-Allah.

3. We consider it absolutely wrong to cause blasts in public gatherings, including masjids, funerals, markets, and courtrooms, where there is a possibility of hurting common Muslims. We consider it a must to avoid even hitting permissible targets in such places, because such operations may hurt the Muslims masses, and thus make one deserving of Allah's punishment. As such operations distort mujahideen's call, they strengthen the system of infidelity instead of benefitting Islam.

4. We avoid targeting all non-fighters belonging to the enemy i.e. those who do not take part in the war, such as women and children.

5. In Pakistan and Bangladesh, we consider it wrong to kill the wives and children (whether they have reached puberty or not) of military personnel in the light of Shari'ah. The military personnel's strengthening the system of infidelity and fighting against the implementation of Shari'ah are causes of their apostasy and our fighting them. However, their wives' and children's mere relationship to them does not prove their apostasy or their fighting against the mujahideen; rather, the default ruling of their wives and children is that they are Muslims. The Prophet ﷺ had said, وَلَا يُؤْخَذُ الرَّجُلُ بِجَرِيرَةِ أَبِيهِ، وَلَا بِجَرِيرَةِ أَخِيه *(no man shall be seized for the crime of his father or his brother)* (Sunan Al-Nisaaee and Musnad Ahmad). However, if it is established that one of them (of the wives and children) is fighting against the Muslims then due to playing an active role in the war, his or her ruling would be like that of the husband or the father.

6. The established educational system is corrupt and carved by the Kuffaar. However, we consider targeting educational institutions extremely wrong and un-Islamic, because in Muslims countries and in Muslim-majority areas, the teachers, the students, and other individuals affiliated with them are generally Muslims. We believe that reforming the corrupt educational system is possible only by changing the overall social system.

7. We consider it wrong to make blasts at tombs and shrines, etc. In the light of the pure Shari'ah—for the time being—we try to end Shirk at the graves, and heresies through dawah and education. After the conquest, we would take effective measures under the guidelines of 'ulamaa, in-sha-Allah.

8. In case the Muslim public get hurt due to an error in a military operation by our Jama'ah, then we shall:

    i. Announce our error without hesitation; and after seeking forgiveness from Allah عَزَّوَجَلَّ, request the Muslims for forgiveness.

    ii. The mujahideen who carried out the operation would be held accountable. In case of negligence on part of an individual in the context of the operation, the case will be presented to the Jama'ah's Shari'ah Committee; and once it is proven, the individual(s) who committed the negligence, would be sentenced.

iii. The Jama'ah will request those Muslim brothers and sisters who got harmed, that they send the details of the damage to the Jama'ah's leadership. Whenever the Jama'ah is capable of it, it will compensate for the damage in the form of diyah(الدية)(i.e. blood money) or other monetary cooperation, in-sha-Allah.

9. Other than fighting the system of infidelity, we avoid picking up peripheral battles. Therefore, the Jama'ah does not initiate wars against those dwellings or colonies of followers of other religions such as Christians and Hindus that have been existing in particular places of Pakistan, Bangladesh, and other Muslim-majority areas. However, in case the resident Christians, Hindus or followers of other religions of a colony gather forces against the Muslims, or if any of them blasphemes the honor of the Messenger of Allah ﷺ or profanes the Quran, then to protect the Muslims from the harm of Christians (for example) of that particular colony, war would be waged against only that particular colony.

10. The Jama'ah does not target churches and cathedrals of the Christians. By Allah's permission, after the conquest a decision would be made concerning them in the light of 'ulamaa's fatwas.

Section VII: Policy Concerning the Rafidees, Qadyanies, and Ismailies

1. The Jama'ah considers Rafidees, Qadyanies, and Ismailies Kuffaar, and makes their deviance clear to the Muslims.

2. The Jama'ah's policy is that other than the war against the oppressive system of infidelity and its defenders, it does not get itself entangled in peripheral battles. For that reason, if the Rafidees, Qadyanies, and Ismailies do not wage an actual war against the people of Sunnah, then the Jama'ah also does not get entangled in a war against them; rather it focuses all its attention on the system of infidelity which defends and facilitates the promotion of these sects and other enemies of Islam.

3. If any of the Rafidees, Qadyanies, or Ismailies turn to violence against the people of Sunnah, then to stop this violence, their leadership and fighters would be retaliated against vigorously. However, even in this case, on the basis of Quran's statement, فقاتلوا أئمة الكفر,the priority would be to target and make the Rafidee and Qadyani leadership in defense agencies, and in places of authority—who are the real plotters against the Ahl-us-Sunnah wa Al-Jama'ah—a lesson for others.

4. Until the system of infidelity is defeated, we would act on the abovementioned policy. However after the conquest, whatever the 'ulamaa of the Ummah decide, in-sha-Allah, that would be implemented.

5. The Jama'ah would target those Rafidees, Qadyanis, and Ismailies present at one of the fundamental targets of the Jama'ah, as described in Section V, on a priority basis due to their hostility towards Ahl-us-Sunnah wa Al-Jama'ah.

Section VIII: Principles Concerning Interaction with Secular Groups

1. *__Explanation:__* By secular groups, we mean those groups which believe in separating Islam from state and communal affairs according to their codes of conduct or manifestos. A secular group may be a government or a non-government entity. Some of them fight against the mujahideen, and incite against them; others do not take sides in the war. Moreover, some of them oppose decisions made by the government for political reasons… All these groups would not be treated in the same manner, rather each group shall be dealt according to its conduct.

2. We consider the leadership of secular groups that openly express their animosity towards Shari'ah, and want Kufri laws implemented instead of the laws of Quran, to be an apostate group on the basis of clear Islamic texts; it is permissible to kill them. However, which of them is to be killed and when, and which of them are not to be killed would be decided by the Jama'ah's top leadership. The Jama'ah's leadership makes decisions of taking steps against them after considering the benefits and harms.

3. We give a higher priority to battling those secular groups that are fighting the mujahideen or are aiding in doing so.

4. The leadership of those secular parties that stay on the forefront with the military, against the implementation of the Shari'ah, would be our first priority—regardless of whether the party is in power, or was in the government in the past.

5. The war against any secular party would not be so general that its every voter, and every member—significant or insignificant—be targeted. Rather, only its leadership and those of its members who fight against the mujahideen would be targeted. Their womenfolk, children, and the common workers would not be our targets at all.

6. As for the common voters of secular parties who are with them due to the latter's deceitful promises of "bread, clothing, and housing," we neither call them Kuffaar, nor target them. However, their support of such parties is a sin; hence, we would strive to explain them this, in-sha-Allah.

7. We want to make it clear in our call that our animosity towards these secular parties is not due to linguistic, ethnic, or other bias and motives; rather, the reason for the war against them is their hostility towards Islam.

8. In cases wherein there is greater harm than good in targeting such parties, and when their animosity towards Islam and jihad is not clear to the Muslim masses, then in line with the Messenger of Allahﷺ's strategy against the hypocrites, we would delay targeting them until their case becomes manifest, and the possible harm can be halted.

Section IX: Cases of Enemy Captives and Individuals who Surrender

1. The decision concerning enemy captives and individuals who surrender rests with the Amir and the Vice Amir of the Jama'ah. Besides the two, no one else has the right to deal with the cases... However, the Jama'ah's Amir, and Vice Amir will consult with the heads of the Shari'ah Committee and the Military Committee.
2. Concerning a person who is Kafir at origin (such as Hindus, Sikhs, Christians, and Jews, etc.), and belongs to a nation at war against the Muslim Ummah, and then comes under the Jama'ah's captivity, the Jama'ah has four options:
   i. Exchange this prisoner with Muslim prisoner(s),
   ii. Take ransom for this prisoner,
   iii. Release this prisoner as a favor, or
   iv. Kill this prisoner.
3. In case the imprisoned being a Kafir at origin, belonging to a nation at war against the Muslim Ummah, becomes Muslim, then it is not permissible to kill him. His exchange would be permissible on the conditions that he is pleased with the exchange and going back to his people and that there is no apprehensions of his becoming Kafir again.
4. One of the following options will be used concerning the apostates who get arrested:
   i. Exchange the prisoner with Muslim prisoners,
   ii. Kill the prisoner as a rebuke (تَعْزِير), or as a had (حَدّ).
   iii. Release the prisoner in exchange of money. These matters are decisions of the Amir and the Vice Amir–no one else's.
5. When those standing in the ranks of the enemies of Shari'ah, surrender to the Jama'ah and completely leave the enemies of Shari'ah, the Jama'ah encourages them. It also asks the Muslims to invite their intimates who are standing in enemy's ranks to stop fighting against the Shari'ah. If such people want to join the Jama'ah, it can use their assistance in jihadi works.
6. People in enemy ranks, who surrender to the Jama'ah and yet stay amongst the enemy, would have a guarantee of safety from the Jama'ah, and their information would be kept secret.

Section X: Our Strategy Concerning Jihadi Groups

1. Our relationship with groups that are fighting against the system of infidelity in the Subcontinent, and are waging jihad to establish the Shari'ah would be based on love, brotherhood, and

تعاونوا على البر والتقوى*(cooperation in righteousness and piety)*. We consider them a part of us: we grieve when they face grief, and rejoice when they become happy.

2. The Jama'ah would try to bring about an environment of mutual constructive criticism and reform with jihadi groups based on الدين النصيحة*(The religion is sincerity and well-wishing)*. In this regard, it would try to carry out reform of hidden mistakes of one another privately; and would openly call attention to mistakes made publicly in order to clarify the matter for all mujahideen, in particular, and the Muslim masses in general. Likewise, it would dissociate itself from any un-Islamic act or operation that brings more harm than benefit, and is clearly against Shari'ah-based politics.

3. Jihad can progress in a positive direction only when the jihadi groups fighting in Pakistan, agree on some clear principles with regard to selecting targets for military operations. To bring about that required agreement, the Jama'ah would try, as an act of advising, to bring together the jihadi organizations on one and the same strategy, despite their being distinct from one another.

4. To achieve what is described in the aforementioned Point 3, we invite the groups fighting in the Subcontinent to pledge their allegiance to the Islamic Emirate of Afghanistan, because a useful and constructive alliance in the region is only possible with the allegiance to the Islamic Emirate of Afghanistan, with compliance to Shari'ah in jihadi matters, and on the basis of Shari'ah-based politics.

5. The Jama'ah also invites brother jihadi groups to conduct combined military operations in accordance with its Code of Conduct. In that regard, the Jama'ah would open-heartedly cooperate with every organization for the sake of supremacy of Islam and for strengthening of jihad.

6. Under aforementioned Point 3, efforts would be made to bring about mutual cooperation with all groups in matters of dawah, ideology, training, Shari'ah and military affairs.

7. In times of difficulties and afflictions, we would maintain a most well-wishing, cooperative relationship with these groups.

8. Regarding issues that equally affect all groups, we would keep our doors open for mutual advice, and would try to get all groups on board in every such decision.

9. If a group or organization wants to join the Jama'ah, on the basis of agreement of our methodologies, then our doors are wide open for it.

10. We will work with jihadi groups (that are independent from intelligence agencies' influence) in India, Bangladesh, and Arakan (Burma), based on these same principles, in-sha-Allah.

11. We call on all jihadi groups working under anti-Shari'ah intelligence agencies in any place, to end their dependence on them. This is the only way to help the oppressed Muslims, and to make real progress towards implementation of Shari'ah, because history bears witness that

the militaries of taghoot, in the end, destroy fruits of these mujahideen's jihad. The Kashmiri Jihad is a clear example of this.

Section XI: Our Strategy towards Religious Democratic Parties

1. In the light of Shari'ah, we consider democracy to be kufr; and participation in it—by any group, having any ideology—instead of helping to implement Shari'ah, results in strengthening and stabilizing the system of infidelity. Despite this, we certainly, do not consider every person involved in democracy, to be Kafir.

2. The religious parties participating in democracy in the "interest of religion," use irrational and unacceptable interpretations for their partaking in democracy, e.g., protection of madrasas, stopping the flood of secularist attacks through the parliament, and implementing Shari'ah through democracy, etc.... Although we consider becoming a member of parliament—for serving Islam, or enacting Shari'ah—to be based on invalid interpretations, we neither declare them Kuffaar, nor consider them legitimate targets. Nonetheless, since their action empowers this system of infidelity, we will try our best in calling them to stop their haram activities.

3. We will publicly support those religious parties' virtuous actions, such as, "enjoining the good and forbidding the evil", while at the same time publicly criticize and offer advice, on their gambling with democracy and other mistakes.

Section XII: General Principles for Interaction with Religious Organizations

1. The religious organizations who do dawah and work towards Islamic reform, are our brothers and partners in our endeavors to establish an Islamic society.

2. We laud all the good that they do, and whenever possible, we want to cooperate with them in their good work.

3. At the same time, we invite them to participating in and aiding jihad, and fulfilling all religious obligations.

4. We are trying to unite all schools of thoughts of Ahl-us-Sunnah wa Al-Jamaa'ah in the region under the banner of the Islamic Emirate of Afghanistan for the implementation of Shari'ah and against anti-Shari'ah forces, to get them out of differing about secondary issues and unite on the collective and fundamental matters of religion—which would make this Ummah a well-fortified wall in the face of the enemies of Shari'ah.

Section XIII: Our Stance Regarding 'Ulamaa and Policy in Dealing with them

We consider the 'ulamaa and the madaris in the region, to be the primary force of the movement against the system of infidelity, and of the jihad for the establishment of khilafah; and regarding them, we believe the following measures are essential:

1. The 'ulamaa are the leaders of an Islamic society. The implementation of Shari'ah and establishment of an Islamic society is only possible in obedience to them, and under their guidance. We consider honoring them and getting them their rightful place in society to be our responsibility, so that they can implement Allah's Shari'ah and save The Book of Allah, from becoming dependent on the parliament.

2. The Jama'ah considers defending the scholars (especially scholars who stand up for the truth) and madaris, its foremost duty. In this regard, it will defend them from any kind of governmental or non-governmental aggression, and—according to its capabilities—it will take revenge, in-sha-Allah, for any kind of oppression committed on them.

3. We will pass the whole journey of Jihad, according to the guidance and supervision of ulama. For this reason, we will continue to maintain strong bonds with honorable 'ulamaa, and consult them in matters concerning Islamic laws, in-sha-Allah.

4. The Jama'ah will become a strong force for scholars and madaris, and provide them the ability to stand firmly, against the English system, in-sha-Allah.

5. The Jama'ah will support in every possible way those scholars who are making any sort of efforts for reforming and educating the society; and upon gaining dominance on any land, will also become their political and financial supporter, in-sha-Allah.

6. The Jama'ah wishes to get scholars and students join the ranks of the mujahideen, so that they can guide our jihad towards religious, as well as worldly success.

7. As for the evil scholars who prevent the masses from the Shari'ah of Muhammad ﷺ, and fill their own stomachs with the fire of Hell, by selling their knowledge for petty wealth and goods of this world, we will uncover their real face to the people. We will reply to their government fatwas in the light of Islamic knowledge. Even though, they have caused greater injury to the hearts of mujahideen in the way of Allah than what Kuffaar and apostates have, we will desist from killing or arresting them until we have proof, that they are actively taking part in the fight against the establishment of Shari'ah.

Section XIV: Our Stance Regarding the Differences of Schools of Thought

- We consider debating, arguing, differing, and parting ways based on denominational intolerance (Hanafi and Salafi, or Hayati and Mamaati, etc.) to be harmful to the unity of Muslims. Therefore, we try to get the Ummah out of the differences of the secondary issues, and unite them on those matters of principle and matters of collective good of Ahl-us-Sunnah wa Al-Jamaa'ah that will allow them to build a strong defense against the enemies of Shari'ah.
- In this regard, we consider it necessary for anyone belonging to a denomination, to cling to the balanced and righteous 'ulamaa of his denomination, to get guidance from them, and to benefit from their books, so that in scholarly issues, he can recognize destructive diseases like the attitudes of lack of restraint, of forming opinions by oneself, and deducing rulings on one's own without due Islamic knowledge.

May Allah set our conditions aright, to rightfully fulfill the obligation of jihad, and make us and our jihad a deterrent example for the enemies of Islam, and a source of mercy and well-being for the Muslims. Ameen!

Allah is The Giver of ability for every good.

وآخردعواناأن الحمدلله رب العالمين وصلى الله على النبي الكريم وعلى آله وصحبه أجمعين

Al-Qaeda in the Subcontinent

Shawal, 1438 A.H., corresponding to June, 2017

Our humble request to those, who have doubts regarding us - what we are doing, please come here and scrutinize us and our efforts. Then compare our efforts with Quran and Sunnah. Therefore, if we contradict Quran and Sunnah, then they have the right to oppose us. And if we are established on the straight path of Islamic Shari'ah, then let them know that this is our path and we will never deviate from this. If we deviate a little from this path, then we will not be true Muslims, rather we will turn into so-called Muslims.

Esteemed Amir-ul-Mo'mineen

Mulla Muhammad Umar Mujahid رحمة الله عليه

Today by the grace of Allah عزوجل, we are going to revive the map of the Islamic World (1400 years old, encompassing three continents) so that by the permission of Allah, the complete Islamic world would turn into a single state under the banner of Caliphate. And today, by the permission of Allah عزوجل, we are going to write a holy and enlightened chapter for the believers in such an age when oppression, kufr and fasad spread out all places from east to west. In such situation, the person, whom Allah has made steadfast, is the only fortunate one.

The Reviver of Jihad

Shaikh Osama bin Ladin رحمة الله عليه